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[COLLECTANEA ADAMANTÆA. XV.]

Un-Natural History

OR

MYTHS

OF

ANCIENT SCIENCE;

Being a Collection of Curious Tracts on the Basilisk, Unicorn, Phœnix, Behemoth or Leviathan, Dragon, Giant Spider, Tarantula, Chameleons, Satyrs, Homines Caudati, &c.

NOW FIRST TRANSLATED FROM THE LATIN,

AND

Edited, with Notes and Illustrations,

BY

EDMUND GOLDSMID, F.R.H.S.,
F.S.A. (Scot.)

IN FOUR VOLUMES.

VOL. IV.

PRIVATELY PRINTED.
EDINBURGH.
1886.

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[Collectanea Adamantæa.]

Myths of Ancient Science.

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[COLLECTANEA ADAMANTÆA.—XV.]

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On Chameleons,

BY

ISAAC SCHOOCKIUS.

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On Chameleons,

BY

ISAAC SCHOOCKIUS.

(1680.)

CHAPTFR I.

The Chameleon does not live on air alone. Pliny and Tertullian criticised.

The question of the Chameleon living entirely on air will be our first point of investigation. An affirmative opinion indeed is fully defended by Bustamantinus, a writer of great learning in other respects, and the last likely to give credence to fables. (*On Reptiles*, Bk. v. chap. 15.): a similar position was taken by Pliny long ago (*Nat. Hist.* Bk. vii. chap. 33) where his words are to the following effect: "The Chameleon would be of

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the shape and size of the lizard were it not that its legs are straight and longer, its movements slower like those of the tortoise; its body rough like the crocodile; its eyes placed in hollow sockets, of keen powers of vision and somewhat large and of the same colour as its body. It never opens them or moves the pupils, but keeps gazing with the whole eye. Alone of animals it is sustained without food, drink, but only air." Tertullian agrees thoroughly with this passage of Pliny in his pamphlet on the Pallium, chap. 3. where an African writer is quoted to the following effect: "The creature is a quadruped, is found in the fields, is a gentle and altogether insignificant animal. But he who hears the name chameleon with some previous knowledge of what it means, fears it even more than the lion. It never eats anything, and keeps unimpaired the brightness of its skin; it feeds with its mouth agape, and ruminates while its sides pulse like bellows. Its food is the air." So much for Tertullian. The words of this passage "It never eats anything and keeps unimpaired the brightness of its skin," have been accepted and illustrated by Salmasius.

If indeed we had extant the work of Democritus, that most industrious student of natural objects, which he wrote, as the learned Plutarch tells us on the subject of the Chameleon, everything would be clear, and free from doubt. Meanwhile, al-

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though we are without this treasure-house of learning, we ought to remark that Pliny and Tertullian, nay, all the others who follow them as leaders, and as many as follow again the lead of these latter, (among whom we even find the otherwise most learned doctor Joubert, *Parad.* 2.dec. 1.) go astray from the truth. Dalecampius remarked this after Gesner, when referring to the passage of Pliny we have quoted above, and Scaliger, *Exerc.* 196 sect. 4, agrees with them, when giving his diffuse description of this animal, according to the account of John Landius. Brodæus, the diligent critic, also remarks on Pliny when speaking of this account. (6th Bk. of *Miscellanies*, chap. 21.) But before all other authorities we ought to consult John Faber Lyceus, in his elegant commentary (*Index of animals*, chapter on the Chameleon) where he sets himself to explode this wide-spread fable. The same may be said of Crescentius on "*Growths*," to be found in Paul Zacchias, Bk. iv. *Medical and Legal Questions*, (Lib. 1., Qu. 7., n. 11.) "The error has thence arisen that this creature, which resembles a lizard, can live for several days without taking any additional food during that time. For as Cresentius remarks, "after the creature has swallowed one fly after another (which it passes into its throat with extraordinary rapidity by means of fts forked tongue, on which they are caught by a slimy substance) the

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process of digesting these takes up several hours, and it subsists on nothing else for several full days, seven or eight in number, I am sure. Hence we see the mistake committed by those who, from the Chameleon, contended that air had the power of nutrition. Such an idea, though receiving the support, not only of Rondeletius, (Bk. i. *on Fishes*, chap. 33) but of the subtle Argentarius, (*Commentaries ii. in prim. Hippoc. Aphoris.*) is yet quite alien from the truth : unless, of course, one intended to mean by the word "aliment" anything that formed an addition or gave a help to a function, as was done by Hippocrates in his book on Diet ; because it cannot be denied that by the inhalation of the air we receive a help in preserving life. *

CHAPTER II.

The Chameleon assumes all sorts of hues except red and white. Reason given for this fact, and passages of several authors illustrated.

Having demolished the opinion of those whom we spoke of in the last chapter on the Chameleon, we have for the present determined on an investigation into the question whether this creature can

* Consult Caleb John de Mey "*Sacred Physiology*," page 150.

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assume every kind of colour. The affirmative answer to such a question is maintained by Aristotle when speaking of this animal, (which is placed among the unclean kind of food in Levit. chap. ii. v. 30 and is frequently met with in Syria and Palestine.) From Aristotle, Bk. ii. chap. ii. of "*History of Animals*," Pliny, *Nat. Hist.* Book viii. chap. 33. Solinus, chap. 43 and Elian, Bk. ii. chap. 14, we gather the following statement: the Chameleon does not present only one and the same colour. If, for instance, one meets it of a black colour, it changes and quickly transforms itself into a green; then, as if by a change of skin, it presents still another appearance, by putting on a white colour, just as an actor puts on a mask. Such being the case, one would say that although it may not rub and smear its body with poisons like a Medea or Circe, it is yet in itself a creature of poison and witchcraft. This gave rise to Plutarch's remarks on the difference between a flatterer and a friend. A flatterer, he says, acts just like a chameleon; for just as the latter can show us all colours except white, so the flatterer being unable to excel in those things which are worthy of pursuit, imitates everything base as far as he can. So much for Plutarch. The comparison drawn by Casiodorus, (Bk. v. *Various Letters*, Letter 34) between the nature of the Chameleon and the deceiving debtor, is quite as clever. Un-

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willing to defend himself in court, ignorant of his promise, terrified when caught, he breaks his word, changes the principles he admits, and, not content with one meaning for his words, he puts on various disguises. A Chameleon is very similar in form to the serpent ; it has a golden coloured head, and while the rest of its members are of a whitish tinge, its body is marked by a bright green hue. When one looks at it, and its own speed cannot avail it to escape, in the utmost terror it changes its colours into various others, and appears now blue, now white, now green, now purple. For the same reason Alcibiades received the name of Chameleon, as Plutarch tells us. Again, Socrates (Bk. i., chap. iii. *Hist.*) says ὡς χαμαιλέοντες μετάβαλλον, that is, they changed about like Chameleons. Many indeed, to return to our subject, have determined to accept this as quite fabulous, but if we accept red and white, the Chameleon does take on every colour, as is shewn by John Faber Lyceus quoted in the last chapter, when he cites eye-witnesses on each point. Pliny likewise makes an exception of both of these colours, in the passage quoted. He says : "And the nature of its colour is more wonderful ; for it changes it both on its eyes, its tail, and its whole body with great quickness, always assuming another colour after the former has disappeared."

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Nazianzenus, indeed, excludes white like Plutarch. In Oration 3 he says: "The Chameleon is said to easily change colour, and suddenly to assume all hues, with the one exception of white." Although the description by Aristotle of this animal is, as usual with him, very accurate, yet, when speaking of its colour and its changes, he says simply: "When inflated with air it changes its colour." Meanwhile, we evidently cannot think of listening to John Hesronita and Gabriel Sionita, seeing that in the pamphlet which they submitted to the Nubian geographer Arabi, (chap. 9.), they try to make out that all these authors are liars. Nor are the colours which the animal assumes merely apparent, as some have supposed, but real. They are produced, indeed, just as pallor is in man when terrified, or a blush when he is ashamed. For when the blood is received into the inward parts of the body, pallor is the result, as blushing is the result of the blood coming to the surface. Hence also from the character of the sensations, which, in the case of the Chameleon, is manifold and frequently varying, on the humour being excited, the exterior surface of the body changes colour. Now, that which is accustomed to happen to man in the face alone, takes place, in the case of the Chameleon, over the whole body. The reason of its not assuming a red colour is that it has a very moderate supply of blood, which

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accordingly remains persistently in the neighbourhood of the creature's heart. Again, it does not assume a white colour, because there is in its body no humour to which that colour is natural. Again, as in man, the blood is red and the bile yellow, so likewise the body of the Chameleon contains various humours marked by their own peculiar colours, from the different mingling of which, various colours, corresponding to the various affections of its mind, are produced, which, though coming quickly into, and disappearing quickly from view, yet it cannot be doubted are real. It is indeed from the fact of its assuming such various colours that this creature seems to derive its name. For as Bustamantinus rightly observes (Bk. v., chap. 14, *on Reptiles*), it gets the name χαμαίλεον in Greek, from χάμα, "labour," and λέω, "I see," as if it meant a "laborious or difficult sight," because it is transformed into so many colours that there is difficulty in recognising it as the same. (Read Michael Apostol., Param. p. 260.) The Chameleon is like the lizard, which is said to have a strong love for man, and often to gaze at him for a very long time as if enjoying such a sight, an enjoyment which it seems to express even by its movements, for it frequently moves its tail, and fawns upon him like a dog or other domestic animal. Again, when it sees a serpent lurking in the grass, it is said to use stronger

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gestures in order to, as it were, warn man by this redoubled movement against the poison by the serpent. Here we have a very striking picture of those who are naturally endowed with the poison of wickedness, and neither seek nor are capable of anything but laying snares for, and attacking others, but who are, by a divine providence, so governed in their conduct, that they are made the unwilling instruments of good to others. There is a remarkable instance of this in the case of Balaam, who came with the intention of cursing but was compelled to bless. There is another in the case of Pharaoh, who, though determined to destroy the Jews root and branch, was forced to send them away and equip them with an immense supply of provisions for their journey. Again, we have the truth enunciated in the Proverbs of Solomon: "When the ways of a man please the Lord, he turns even his enemies towards him." Our enemies frequently become our benefactors by the will of God.

We read that lizards do not breed in England, but of this fact I cannot speak with the certainty of experience. (Consult the Posthumous Zoological Works of Caleb John Sperlingius.) As the Chameleon cannot imitate red or white, so also tyrants can copy every kind of life except that of the upright man. Nazianzenus in his 47th oration brings the charge against Julian of being

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able to do everything of every kind like the Chameleon or Proteus, but yet of being incapable of feeling compassion towards the Christians. Again, the nature of the courtier is like that of the Chameleon when he copies the black and evil habits of his prince, but cannot represent the pure and chaste traits of his character. Princes give easy access to those clever men who can administer to their sensual desires. A. Marconnet (Bk. ii. Hist.) says that flatterers have destroyed many princes. Batavians call a Sycophant *een craijer*, *een stoevert*. The malediction bestowed on calumniators has become proverbial, as well as on those who raise vexatious law actions. The word Argive means a calumniator : *Die liever een war beesst, dan reet gelt.* For antiquity noticed that the Argives of old were sycophants, and very fond of lawsuits. [Consult And. Canonber on Calumny Delation and Detraction': Also my own dissertation on Delatores in my note on Tacitus, Bk. iv., chap. 30 of the "*Annals.*"]

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On Bears licking their Offspring into perfect shape,

BY

ISAAC SCHOOCKIUS.

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On Bears licking their Offspring into perfect Shape,

BY

ISAAC SCHOOKIUS.

The falsity of the Statement that She-bears give Birth to a shapeless and bloody Mass instead of a properly developed Fœtus which they perfect by Licking. Origin of the Fable.

Our authorities for the statement that she-bears give birth to a shapeless mass of flesh, which they perfect by licking, are Aristotle (c. 30, Bk. iv *Hist. Animal*); Elian (Bk. ii., chap. 39, and Bk. x., chap. 36.); Oppian (Bk. de. Am. prol.); Ovid in the 15th book of his Metamorphoses writes:

> Nec catulus quem partu reddidit ursa recenti
> Sed male viva caro est, lambendo mater in artus
> Fingit; et in formam quantam caput ipsa reducit.

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Virgil, the prince of poets, is himself said to have declared that he brought forth verses as bears bring forth their young. (Gell. Bk. vi., chap. 10.) It was with this idea in his mind that Bersmanns, the most refined of German poets, wrote and bequeathed us this epigram :

Ut nullo Musis interpellente vacaret,
Parthenopes adiit rura quieta Maro :
Ursaque lambendo catulos ceu format inertes
Cudebat versus sic poliendo suos.
Assidua docti sua limant carmina cura
Et sub judicium singula verba vocant.

Julius Pollux (Onomast, Bk. v., chap. 12,) Philo. (*Hist. Anim.* chap. 12 ;) and lastly, Isodorus ought to be consulted, and it may not be amiss to quote the words of the last named (Bk. 12, chap. 2). They are somewhat to the following effect : " The bear, or ursus, is said to be so called because it orms the fœtus with its mouth or 'os,' as if it were called 'orsus' instead of 'ursus.' For it is said that these creatures bring forth a shapeless offspring, and that a mass of flesh is born, which the mother forms into the several members by a process of licking. Hence comes the belief that the she-bear after parturition brings the fœtus into shape with her tongue. It is however the immaturity of the birth that causes this, for parturition takes place on the thirtieth day. The result is that a hurried but shapeless birth is produced.

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The head of the bear is not strong: its greatest power lies in its legs and shoulders. Hence they sometimes stand upright." So says Isodorus. All such statements, however, are, (with all due deference to so many great men), little in accord with the truth. Hunters undeniably prove that when they have taken pregnant she-bears, and cut open their bodies, they have found the young perfectly formed in all their parts. The faith which Rittershusius (ad. d. l. Oppiani) places in the statement of such hunters, allows me to claim him as of my opinion in regarding this tale of the she-bear in the light of a fable.

The cause of the error is clearly threefold.

I. Certain writers, among whom is R. David Kimchi, (chap. xiii., think that the young of the bear is so encircled in thick folds within the womb that it appears to be embedded therein, and the mother has to diminish this obstruction by the use of her teeth. This opinion is favoured by Cl. D. Joachim Camerarius (Cent. 2. Embl. 21. It must be granted that most quadrupeds bring forth their young wrapped up in folds of skin, and that they not only disengage this covering but even eat it. Any one can prove this by the evidence of his own eyes, in the case of cats and dogs.

II. Others believe that this idea takes its rise, like many others, from the hieroglyphics of the Egyptians, because these people when wishing to

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picture an uncultured man, but one who is gradually advancing, used to draw the figure of a pregnant bear. (Ho. Apollo, Bk. ii., chap. 8.)

III. The opinion of Julius Cæsar Scaliger has many upholders. He thinks that a circumstance, which takes place in the case of all the brutes, through being observed with special care in the case of the she-bear, has given rise to the fabulous story.

The following are his remarks, (Exerc. 182, Sect. 2.): "It is said that she-bears bring their shapeless fœtus, which present the appearance of formless balls, into shape by their tongue. The falsehood of such a supposition I have shewn elsewhere, for every animal licks its young to make it free from impurities." In all of the above views the presence of truth enables each to be capable of a defence proportionate to that truth. The second of them, however, is far the most probable in our estimation. For, as we shall have very frequent occasion to shew in these books, Egypt was beyond all other countries the most learned in making and fashioning fables, and deceived the poor confiding Greeks in thousands. Cousult Caleb Senguerd, *Physic. Exercitat.* p. 151. A story is told of a bear which carried away a girl to a cave, kissed her every day, chose for her the ripest and fairest of wild apples and pears, and offered her them to eat with all a lover's solicitude.

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John Saxo and Olaus Magnus, write that the Danish Kings had a bear for the progenitor of their race, which stole away a very beautiful virgin who bore a son to the vile creature, elegantly shaped, but very hairy, whom she called Ursus, after his father. Nierembergius has shewn that this cannot be literally believed. We cannot think that from the intercourse of a man and a brute a real man can possibly be produced.

The sense of touch is very strongly developed in the snout of the bear. Hence, when struck on that part of its body its anger is great. This is the origin of the saying "Do not meddle with a bear's nose; that is: Do not meddle with those who can work you mischief. Again, we have the phrase "to lead by the nose." He is said to be lead by the nose who can be lead beyond what he knows himself to be right at the dictation of another. The metaphor is taken from animals of the stag order, who are lead about by a ring placed in the end of the snout, just as horses are guided by a bit. The bear delights in the sound of music of which it is passionately fond. Paulus Diaconus and Olaus Magnus tell us that in northern localities, shepherds, when surrounded by bears, are in the habit of at once playing on lutes, in order that the bears may be enchanted with the sounds, and they themselves escape the ferocity of the creatures. There are certain kinds

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of white bears which are amphibious, and which, as Albertus tells us, are as much at home in the water as on land. Heliogabalus used to place bears and such like animals on a couch where were lying friends of his whom he had made drunk. The peculiar characteristic of the bear is its growl. Hence comes the proverb "He growls like a bear with a sore head." The she-bear shows great affection for her young, places them on her breast, and frequently sits on them like a hen on her chickens, to keep them warm. Bears with young are extremely fierce, especially if they are taken from her. Hence, in Proverbs 17, v. 12, it is said: "Rather meet a bear robbed of her whelps, than a fool in his folly." Again, Hosea, 13, v. 8, : "I shall meet them like a bear robbed of its whelps, &c.," : 2nd Samuel, 17, where the counsellors of David are compared to such bears. Of the changing of men into bears we need say nothing, as such a thing.

"Though the bear is present you cannot see its footmarks." This saying is to be understood as applying to obscure matters. The she-bear brings forth her young in winter, after which she seeks a hiding place, and, defying the keenness and bitterness of the cold, awaits the arrival of spring, and never brings out her young before three months have elapsed. When the creature feels herself pregnant, in dread of her travail, as if it were a

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disease, she seeks out a cave. She enters her lair, not by walking on her feet, but by throwing herself on her back, and thus hiding her footmarks from the hunters. She then drags herself in on her back, and then lies down in peace.

Besides the authors quoted, more information can be got on the subject of the bear in Aldrovandus, Gesner, Franzius, Schottus, Nylantius and Hextor.

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On Satyrs, Mermaids, Men with Tails, etc.,

BY

ISAAC SCHOOCKIUS.

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On Satyrs and Mermaids,

BY

ISAAC SCHOOCKIUS.

(1680.)

The question of Satyrs discussed, and an explanation given of what opinion should be held on the subject. References made at the same time to passages in several Authors.

Satyrs, commonly called by the Greeks σάτυροι, derive their name from their lascivious propensities, as we are told by the expounder of Theocritus. Again, the word has been taken by the author of the *Etymologicum Magnum* from the virile member which the ancient Greeks called σάθην, because the Satyrs' continual propensity to lasciviousness (a fact on which all authors agree) and also because they are never satiated in this habit. Hence also

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in Macrobius (Bk. i., chap. 8,) they are called Sathumni, (others among whom Gesner is one, calling them Sathuni) from Saturn who is called as it were Sathimnus from Sathen. Again the Etymology of the term can be referred to the sathen, according to Natalis Comes (*Mythol.*, Bk. v,, chap. 8.) as is indicated by the fact that statues of Priapus are usually placed in gardens to rouse lustful desires.

According to Rhodiginus (Bk. xix, chap. 25, *Lectures on Antiquity)*, as told by his translator, (Bk. iii, chap. 40, *Var. Hist.)*, the Satyrs were so called from the gape of the mouth, an opinion also shared in by Phonuntus, to whom a Satyr means a symbol of ectasy, or mental excitement. Hence a small Satyr is called by Cicero a Satyricus (Bk. i, *Divination)*, and the Ionians called the Satyrs themselves, φήρεας, or Centaurs. By the word Satyr, however, in the present instance, we do not understand either such Satyrs as are spoken of by the poets, or those figures which are drawn with a devilish buffoonery, or lastly those men who may have chanced to bear the name. We refer to the four-footed satyrs. These creatures are very curiously described by Elian, *Hist. Animal*, Bk. xvi, ch. 21, where we find these words: "The traveller over the neighbouring mountains of India is met at the outset by the appearance of very dense valleys in a district called

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Corruda. There, creatures bearing the appearance and shape of Satyrs, and with their whole body covered with hair, and furnished with the tail of a horse, are said to abound. These creatures, when not disturbed by hunters, are accustomed to live in the thickest parts of the forest on leaves and fruits. When, however, they hear the shout of the hunters and the baying of the dogs, they retreat with incredible speed to the tops of the mountains, for they are used to pass over these heights. They easily keep off their pursuers by rolling down huge stones from the top of the mountains, by the force of which many of the hunters are frequenty killed. Accordingly, their capture is a very difficult matter, and even those that are taken are only those who are too weak, or are females with young. The former owe their capture to some disease, the latter to the fact of their being pregnant. Those that fall into the hands of the hunters are taken to the tribe called the Prasii, on the banks of the Ganges." Such are the words of Elian. Pliny, in describing the same animal, wrote as follows: "It is a quadruped, an inhabitant of the tropical mountains of India, and extremely fleet of foot; it has a human shape, but has the feet of a goat and has the whole of its body covered with hair. It has none of man's habits, but delights in the thickets of woods, and avoids all intercourse with human beings," (Bk

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vii, chap. 3.) The description of Hieronymus differs somewhat from these remarks of Pliny. (Life of Antonius the Hermit.)

"It was," he says "a human being with hooked nose, and had a forehead on which grew horns, the extremities of its body ended in the feet of a goat." Ptolemy in his *geography*, (Bk. vii., chap. 2.) makes out two islands of the Satyrs, opposite the coast of India and beyond the Ganges, the inhabitants of which are described as having tails like those we find in pictures of the Satyr. These islands Pausanias calls "The Satyrian Islands." When treating of the kingdom of the Greeks, he mentions their existence on the extreme coasts of the sea in the following words :—"When I was carrying on my investigations as to the nature of the Satyr, and which went beyond any previous efforts, I had very frequent opportunities of speaking with persons on the subject. Euphemius Cares told me that on a voyage he made to Italy, he was driven out of his course by the violence of the wind, and carried to the limits of the ocean which were quite out of the ordinary track of navigation. He said there were there islands, many in number, and desert, but inhabited by wild men. At some of these the sailors refused to put in, because certain of them who had been driven on the coast, and experienced the barbarity of the inhabitants, after a voyage of many days had

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reached the place they were then at. The sailors, he said, called these islands the Satyr islands. They declared the inhabitants of them were red, and had a tail which was not much smaller than that of a horse." These are the words of Pausanias.

Although, however, it has been attempted to ascribe such Satyrs to the class of mankind, yet except some sort of similitude in shape and figure, they have nothing of the human about them. This is noticed by Mela, (Bk. iii., chap. 9.) and Pliny follows him. (Bk. viii., chap. 54.) The latter does not indeed hesitate, (Bk. v., chap 8) to refer the creatures to the class of Ape.

Some have a suspicion that whatever has been said by the ancients on the subject of the animal called the Satyr, is a complete falsehood. But to such we have to oppose the words of a very experienced doctor of Amsterdam, Dr. Nicolas Tulpius, (*Observ. Medic.*, Bk. iii., chap. 56) where his words are to the following effect : "Although it is outside the subject of Medicine, I shall yet annex to this subject a note in evidence of the Satyr of India. Within our own time one was brought from Angola and given as a present to Prince Frederick Henry. This was a fourfooted Satyr, but by the Indians it gets a name derived from the human species, namely Orang-Outang, or man of the woods. It is as long as a boy of

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three, and as thick as one of six years. Its body was neither fat nor thin, but of a square shape, and it was extremely agile and swift. Its limbs were extremely tough and had huge muscles, capable of doing and daring everything. In front it was quite smooth while behind it was bristly and covered with black hairs. Its face was a distorted copy of that of man, while its nose was flat and hooked like that of a wrinkled and toothless old woman. Its ears indeed were just the same as those of man. The same may be said of its breast which was like a female's; and its stomach had a navel, though somewhat deeper than that of man. Its limbs, both upper and lower, were as like those of man as one egg is like another. Its elbow had the proper joints; its hand the same number of fingers, its thumb the same shape as that of man; it had thighs, and there was an ancle in its foot. The result of this skilful and orderly adaptation of its limbs was that it could walk erect, and it could lift as lightly as it could transfer easily, any very heavy weight which might be given it. When about to drink it grasped the handle of the jug with one hand, and supported the bottom of it with the other, and it wiped away the moisture left on its lips as neatly as the best trained waiter. It displayed the same dexterity when going to lie down. Bending its head upon the coverlet, and

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covering its body with the bed clothes, it ensconsed itself quite as comfortably as the most pampered dandy. Again, the king of Sambacia told my relative, Samuel Blomartius, that these Satyrs, especially the males, in the island of Borneo, have such daring and such strong muscles, that they charged against armed men more than once, and also against defenceless women and girls. Sometimes they were so fired with the desire of them, that they seized and ravished them over and over again. They are extremely addicted to lust (a circumstance which is common to them and the Satyrs of the ancients). Nay, sometimes they are so wanton and lustful, that the women of India have a greater dread of groves and thickets, than they have of dogs or snakes, for in the former these wanton creatures are always lying hid. The truth of all this leads us to the conclusion that the ideas of ancients were drawn from them." Such are the words of Tulpius. As in the first place it is clear from this passage that Ptolemy (though others have thought differently), was not altogether deceived when he spoke of the "Islands of the Satyrs," so in the second the ancient idea of the great lustfulness of these creatures receives confirmation. The passage of Pausanias, already partly quoted, is here also in point. He tells us there, that Euphemius Cares said to him, that when they arrived at the Satyr islands, the Satyrs, as

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soon as they saw them, ran down to the ship, and uttered a sound which was no voice, but a kind of horrible and inarticulate shriek. But when women had landed there, they laid hands on them, and attacked them so furiously that they could with difficulty, though beaten with torches, be driven away, and kept from doing them harm. The sailors, fearing they might suffer injury, kept on board the ship, which they anchored at a distance from the shore, but exposed on the shore a barbarian woman whom they had with them. This woman, after most obscene gestures made by the creatures, was the victim of their lust, not only "in cunno, sed etiam in toto corpore." This story of Pausanias recalls the account which Philostratus gives of a heard of Satyrs which were seized with a desire for Olympus. "A herd of Satyrs," he says, "when seized with desire, with flushed and smiling face gazes intently on a young one of their kind, now seeking to touch his breast, now to clasp his neck, and again to snatch a kiss. They all scatter flowers over him, and adore him like a statue. Then the wisest of them snatches a reed which has been warmed by his tongue, and eats it, and by this act he believes he kisses Olympus, and has even a taste of its spirit." Such is the account given by Philostratus. Passages from Lucian and other authors could be quoted in scores in support of this. The remarks

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of the learned Tulpius have been personally confirmed to me by several sailors in Holland, and others who have traversed the coast of Africa. They say that in various places similar wild beasts are found, and are commonly regarded as coming under the class of apes, of which there are many kinds. Thus it is not necessary to suspect the trustworthiness of the ancients. Many other kinds of prodigies, outside the ordinary kinds of animals, attract the attention and wonder of the learned and vulgar. Ulysses Gesner and other writers state that in the sea and Nile mermen have been seen and captured. They also cite cases of Satyrs, men of the woods, and men completely covered with hair. It is said that a mermaid was captured in a lake in Holland in 1403, A.D., and that she was brought to Haarlem, and lived for many years. She learned to wear her hair over her neck, and perform many other of the tasks of a woman, but she remained perfectly mute to the end. In 1526 a sea-man with beard and hair is said to have been captured in Frisia, who, after living for several years, was at length cut off by a plague. Ulysses Aldrovandus has published a complete book on the subject of monsters, on every page of which many statements worthy of remark occur. "He tells us," says he of Augustine, "that when preaching the gospel in Ethiopia he saw several men and women who

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had no heads, but with eyes placed in their breasts, and with the rest of their members like our own." Ulysses thinks that these creatures had really no neck, and that this made their eyes seem in their breast, because the head was immediately connected with the thorax. Read "Story of an Indian Satyr brought to Holland," among the medical observations of the reverend doctor Nicholas Tulpius. On the subject of sea-men, many curious and remarkable facts can be found in P. Nylant and John Hextor.

On People with Tails.

Leaving the subject of the Satyrs, we shall conveniently pass on to a discussion as to people with tails. At first sight it would appear that their existence was a fact, for Pliny (Bk. vii., chap. 22., *Hist. Anim.*) mentions that in India men are born with hairy tails; Paul Venetus again in Bk. v., chap. 18., of his own Journeys, says that in the kingdom of Lambrum "men are found who have short tails like dogs, and they live not in cities, but in the mountains." In the island of Nemaneg in the Eastern Sea, there is a nation of tailed men. In spite, however, of the testimony of Cardanus, (On Subtilties. Bk. 18.), that a boy who had been brought up by wild beasts in the island of Misnia, had not only contracted wild habits, and

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had the face and nails of a wild beast, but had even grown a tail: in spite of the evidence of Albertus Magnus (Bk. xxii., chap. 1., *On Animals*, Tract 1.) that two men were born in a wood in Germany who had tails; in spite again of the fact that the great Bartholinus mentions a Danish boy who had a tail—in spite of all this, we maintain it is quite false that men with tails are anywhere found in any quarter of the globe. The story commonly told about the early English receiving tails through the curse of Augustine, the Apostle of Gregory the Great, must be considered a complete falsehood: and they are quite in the dark, who believe that this people has the *os coccygis* either higher up or longer than is usual. This idea seems to have arisen from the fact that some men in Dorsetshire, intending to insult Augustine and his companions, fastened the tails of ray fish to their clothes, as Genebrardus, quoting from William of Newburg's Chronicles, tells us. The above statements appear more probable than those which John Major mentions (*De Gestis Scotorum*, Bk. ii., chap. 9.) where the following account occurs:—"Augustine on crossing over to Dorsetshire on a mission to England, organised by St. Gregory the Great, began to preach the Gospel. But the common people in ridicule held forth the tails of fishes to the man of God. Therefore, Augustine prayed to God on his knees, that for the

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punishment of this sin, the children of the district should be born with tails, and that by this warning they should learn not to despise God. And by reason of this, as the annals of England tell us, children were born with tails. It is not at all then from the influence of the climate that they had tails. Nor do I think that, at the present time, men are here born with tails, but the tribe was afflicted with this punishment until such time as they might feel trust in God's servant. I give no assent to those Scotchmen and Frenchmen who maintain the opposite view. There is also said to be a tribe of this nature in Spain." In the case of a Danish boy indeed, as Bartholinus in the passage above cited tells us, there seemed to be a tail formed from the large number of bones and cartilaginous formations in the *os coccygis*. Weinrich describes various monsters, and speaks of a boy born at Cracow in Poland, in 1594, from whose back there hung a live serpent, which still kept gnawing at his dead body. This however, can be accounted for by some disease under which the pregnant mother was labouring. For if any portion of the *embryo* becoming putrid, gives birth to a sepent, this creature when released, can cling to the remaining part which still remains undecomposed. Thus Pliny (*Nat. Hist.* Bk. ix., chap. 69.) asserts that in Egypt, when the Nile is getting lower, (a fixed annual occurrence), small

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mice are caught which are partly composed of earth.

Here, and in this regard, I ought to treat of and explain three curious sayings.

I. "One should pull the hairs out of a horse's tail, one by one." For what is impossible to be done by force and violence, can be effected by time and diligence. This is the meaning of the proverb. In German we express the same idea by saying that hens hatch their chickens only by degrees.

II. "You are tying a dolphin by its tail." "You have a hold of an eel by its tail." A apt remark is here made to describe those who have to deal with men of slippery character and doubt ful faith.

III. "A fox is known by his tail." This phrase we are accustomed to use in describing those whose true character comes out when danger appears. The foxes tail is too large for its body, and is so bushy that it cannot easily hide it.

The White Lilies of Palestine.

Our blessed Saviour, in the sermon which he delivered, and which is found in Matthew, chap. VI., v. 28, in order to teach his disciples to be content with their present circumstances, and withdraw them from anxiety about worldly things,

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uses the following words. "And why take ye thought for raiment? Consider the lilies of the field, how they grow. They toil not, neither do they spin: and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these." A parallel passage occurs in Luke. I once heard certain learned men, but labouring under the great tulip mania, who believed that the lilies spoken of by our Saviour, in the above words, were the same as their own tulips, although these men themselves were well deserving of being called 'tulips,' that is, stupid and dull, for in the old Belgic tongue a *tulpe* or *tulpisch* is another word for a silly man. I am quite aware, indeed, that any beautiful flower may be called a lily. It is quite well known that the Sacred Writings do not disagree with such a manner of expression (for in the Song of Solomon, chap. ii., v. 16, the passage occurs, "My beloved feedeth among the lilies," and again, chap. iv., v. 15, "Thy two breasts are like two young roes that are twins, which feed among the lilies.") In the same way we are aware that the Greek word λείριον means any beautiful flower, as has been noted by Hesychius and Suidas, in their remarks on Theocritus, Idyl 19. Again, Homer has more than once the expression, "lily-tinted mouth," and Apollo is, by the same poet, called a lily. Again, Susa, a famous city, is called in Hebrew by a

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name which signifies a lily. Thus Athenæus (Bk. 12), Eustathius (in Dionys.), and Hesychius called that ointment Sousinum, the principle ingredient of which was taken from lilies. It is also well known that the Narcissus was called lily, for this has been noticed by Theophrastus (*Hist. Plant.* Bk. vi, chap. 6.) I cannot, however, be persuaded to understand that anything else was meant in the words of Christ but the white lily, properly so called, for this alone can compete with the splendour of a Solomon. At first sight this assumption of beautiful workmanship in the lily does not appear justifiable. But let any one take one of the new kind of optical instruments which magnifies minute objects placed near the eye, and look through it at the graceful stamens of this flower, or at its filaments and tissues, and he will be forced to confess that such beauty and wonderful structure surpass the powers of any tongue to express. Pliny has described the wondrous beauty of the structure of this lily (Bk. 21, chap. 6.) I cannot refrain from quoting a few of his words. "The lily," he says, "is next the rose in the scale of beauty, and when placed amongst a bunch of the latter flowers, a very becoming effect is the result. The leaves are much prized in the making of ointment and oil." Such are the words of Pliny. The sun flower of Peru is much taller than the lily, and hence merits the

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name of giant flower, but at the time of Pliny it was not known. Hence we can see how apt was the name given to this flower by the Corinthians, who called it ambrosia, as Athenaeus tells us. (Bk. xv.) The poets feigned it sprang from the milk which fell on the earth from the sleeping Juno, when Hercules wished to carry her off. Compare Cælius (*Rhodig.* Bk. vi., chap. 2.) To return, however to the words of our Saviour. From the well known fact that he was accustomed to draw similes from the circumstances of ordinary daily experience, we can understand the great aptness of his introducing the subject of lilies, because even in the present day they grow in great profusion in the valleys of Palestine, as Joh. Cotovicus Ultrajectinus, a knight of Jerusalem, in his description of the Holy Land, following Adrichonus of Delphi, observes. The beauty of the lily is preferred to that of the magnificent dress of Solomon, because the former is natural, while the latter is imitative. Solon also recognised this fact, as we are told by Diogenes Laërtius, (Bk. i.), for being asked by Crœsus, who was blazing in the most spendid ornaments, if he had ever seen a more beautiful sight, he replied that cocks, pheasants, and peacocks, were far more splendidly adorned, for they were clad in natural brightness and surpassing beauty. The lily blossoms, as Anatolius tells us, will remain

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green for a whole year if, when they are closed after their time of being open for the day is past, they are plucked and placed in earthernware vessels without enamel and paint, and covered carefully up to be put bye. By this means they can be preserved fresh for a whole year. When after a time, they are brought out for use, they instantly expand on being brought into the sun, and feeling its heat. The bulbs, if the flowers are required in succession, or at certain times, are so planted as to be placed some at the depth of two, some of four, and some of eight inches. The lilies will come up on different days by this method, which is also said to be successful with other flowers. An oil is extracted from the flower by bruising, which possesses the power of softening the skin. Some use the bulb to cure sores. (See Ætius, Bk. i., chap., 238.) The rose can be made green, yellow, or purple, by cutting the stem near the roots, or by boring a hole in the tree, and filling the hole or aperture thus exposed with, say, copper rust, if a green coloured rose is wanted; with Indian stone or lapis lazuli well pounded down, if a blue colour is wanted; with saffron, if a yellow effect is desired; and so on. Lastly, the incision must be tied up and properly plastered over, and protected against external injuries. (Read Joachim Sruppius on *Gardening*.) The rose is a cold and dry plant, and is com-

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posed of bitter and astringent substances. Its smell is good for a fever or headache, but bad for a cold, and induces drowsiness. Taken for fevers arising from bile, it has good effects and strengthens the stomach and liver. It affects the the testicles in a peculiar way, and prevent, strong exhalations from being carried to the head. (See Simeon Sethum on *Foods*.) I must now stop as my paper is finished. Meanwhile farewell; and give me your good wishes for my future success!

To God be Thanks and Glory!

THE END.

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